

THE ORIGINAL
LAITY'S DIRECTORY;
OR, THE
O R D E R
OF THE
CHURCH-SERVICE,
ON
SUNDAYS AND HOLIDAYS;

WITH
Several other useful OBSERVATIONS,
According to the LATIN Directory.

For the Year of our LORD, M DCC LXXXVII.
Being the Third after LEAP-YEAR.



Abbreviations and Notes.

B C D, signifies Bishop, Confessor, and Doctor.
M Martyr. Ms Martyrs. V Virgin. C Confessor.
d double. gr d greater double. sd semi-double.
white, red, &c. in Italic, denotes the Colour of the Ornaments for the Day. Holidays are in Capitals.

N. B. The regular Clergy sometimes vary from these Colours, on account of the Festivals belonging to their respective Orders.

Feria is the Week Day which has no Festival.

The common commemorations are those following the *Magnificat*, in the Vespers for Sunday: *Term begins*, *Term ends*, mean the Beginning and Ending of that Time which is appointed four Times in the Year for hearing and determining Causes in *Westminster-Hall*.

The *Indulgences* mentioned in this Directory, are for all the Districts throughout England.

Note, The Mass is said of a Sunday or Feast, unless it be a Semi-double, Simple, or *Feria*; for then it may be said in *Black* for the Dead, or a Votive one may be said for some Saint, or Festival, except within a privileged Octave, such as the Octave of Christmas, Epiphany, Holy Week, Easter, Whitsuntide, Corpus Christi, and some other particular Days.

Sometimes the Colour at Vespers is different from that of the Morning, because they are made of the following Feast, with the Colour belonging to it.

In *M com.* signifies the commemorations in the Mass, which are made at the Collect, the Secret, and post Communion.

The Laity's Directory for 1787.

The martyrdom of St. Lucian, priest of Antioch, from St. Chrysostom. Maximin being emperor. Anno 312.

YESTERDAY, my dear brethren, the Lord was baptised in water; to-day the servant is baptised in blood. Yesterday the gates of heaven were opened at the baptism of Jesus Christ; to-day the gates of hell are shut at the martyrdom of Lucian. However be not surprised to hear me call martyrdom a baptism. It is one in reality, since the Holy Ghost bestows his gifts abundantly therein, sins are remitted, and the soul is purified in a most extraordinary and wonderful manner. And do you not see, that even as water washes and cleanses those that receive baptism, so blood washes and purifies those who endure martyrdom. And this is what happened to the Saint whose festival we celebrate this day. But before I speak of his glorious end, I must shew you the artifices which the devil made use of in order to overcome him. For that spirit of darkness perceiving that the Saint only laugh'd at the different torments which they made him suffer, and that his constancy could not be surmounted either by the fire of a flaming furnace, by the horror of an infected den, by the sight of a wheel

armed with razors, or when he had been put upon the rack, when he had been rolled in a deep ditch, or when he was torn by the teeth of wild beasts; seeing, I say, that he was firm against all these attacks, he sought some punishment, which might be altogether both long and painful. For he knew that torments which are too violent quickly destroy life, and cause them to languish but little; and that on the contrary, those that continue a long time accustom the body in some sort to pain, and render it less severe, and not so sharp. He studied therefore to invent one, in which the length and sharpness of it might be found together, that the soul of the martyr, being shaken by the violence of the torment, might be completely cast down by its long duration, and might lose all the merit of its constancy.

Behold then his contrivance. He exposed the holy priest to all the rigour, and to all the horrible consequences of hunger. And is that, you will ask me, so dreadful a punishment? Ask those who have tried it, and they will tell you, that of all kinds of death it is the most horrible. They therefore left the Saint a long time without bringing him any thing to eat, and when they saw he did not relax in so great an extremity, they set before him meats which had been offered to idols. They doubted not in the least but that the extreme necessity he was in, and the facility with which he could remedy it, would prevail at length over all his resolutions. It is certain that the actual presence of objects has a very different force upon our minds, than the bare image which we form of them. How charming so ever the imagination may paint a beautiful woman, the heart easily defends itself against that idea; but if she happen to shew herself, and shews herself continually, the heart then finds it difficult to defend itself. The holy martyr however
escaped

escaped victoriously from so pressing a danger, and what the devil thought was a proper means to cast him down, was the very thing which roused his courage, and facilitated to him the victory: for the sight of those victuals so far from affecting him, that on the contrary, it gave him a stronger aversion to them; he hated still the more both the idols and idolatry.

J A N U A R Y has XXXI Days.

- 1 *Monday*, CIRCUMCISSION of our Lord d 2 cl *white*. Preface and Communicans as on the Nativity. Vespers second of it, commen. of St. Stephen.
- 2 *Tuesday*, Octave-day of St. Stephen, d *red*.
- 3 *Wednesday*, Octave-day of St. John, d *white*. f M midn.
- 4 *Thursday*, Octave-day of H. Innocents, d *red*.
- 5 *Friday* abst. Octave-day of St. Thomas, d *red*.
- 6 *Saturday* abst. EPIPHANY of our Lord, d 1 cl *white*. Mass and Vespers of it, com. of Sunday.
- 7 1 SUNDAY after Epiph. and within the Oct. fd *white*. In M. com. Oct. Vespers of it, com. of the Oct.
- 8 *Monday*, of the Octave, fd *white*.
- 9 *Tuesday*, of the Octave, fd *white*.
- 10 *Wednesday*, of the Octave, fd *white*.
- 11 *Thursday*, of the Octave, fd *white*. M 1 q 7 m.
- 12 *Friday* abst. of the Octave, fd *white*.
- 13 *Saturday* abst. Octave-day of Epiph. d *white*.
- 14 2 SUNDAY after Epiph. HOLY NAME of JESUS, d 2 cl *white*. In M com. of Sund. and of St. Felix in low M. Preface of Nativ. last gospel of Sund. Vespers second of it, com. of St. Paul, of Sund. and of St. Maur.

J A N U A R Y, 1787.

- 15 *Monday*, St. Paul 1 hermit, C d *white*.
- 16 *Tuesday*, St. Marcellus, P M fd *red*.
- 17 *Wednesday*, St. Anthony, Abb. C d *white*.
- 18 *Thursday*, St. Peter's Chair at Rome, gr d *white*.
- 19 *Friday* abst. St. Wulstan, B C d *white*. n M 11 m.
- 20 *Saturday* abst. SS. Fabian and Sebast. M fd *red*.
- 21 3 SUNDAY after Epiph. S'. Agnes, V M d *red*.
In M com. and last gospel of Sund. Vespers second of her, com. of Sund. and of SS. Vincent and Anastasius.
- 22 *Monday*, SS. Vincent and Anast. M f, fd *red*.
- 23 *Tuesday*, Sr. Raymund, C fd *white*. Term begins.
- 24 *Wednesday*, St. Timothy, B M fd *red*.
- 25 *Thursday*, Convers. of St. Paul, gr d *white*.
- 26 *Friday* abst. St. Polycarp, B M fd *red*. Mf q 5 a.
- 27 *Saturday* abst. St. John Chrys. BCD d *white*.
- 28 4 SUNDAY after Epiph. f1 *green*. In M com. of St. Agnes, 3d prayer, *Deus qui salutis*. Vespers first of St. Francis, com. of Sunday.
- 29 *Monday*, St. Francis de Sales, BC d *white*.
- 30 *Tuesday*, St. Martina, VM fd *red*.
- 31 *Wednesday*, St. Peter Nolascus, C d *white*.

FOR as the continual sight of an enemy maintains and fortifies in us the hatred we bear him ; even so the more Lucian cast his eyes upon those impure and sacrilegious offerings, so much the more he felt increase in him the disgust and horror which he had for them. Hunger in vain solicited him, urged him, to reach his hand to those forbidden messes, he stopped his ears against that importunate voice, he silenced it ; and hearkening only to the voice of God, which forbade him to touch them, he forgot his weakness, and felt his hunger no longer. That polluted table, and that

that execrable bread which he perceived upon it, served only to inflame him the more with the desire of being seated at the table of Jesus Christ, and of being capable of eating that heavenly bread with which the Holy Ghost nourishes the faithful; and this supported him in such a manner, that he protested he was ready to endure all the torments imaginable, rather than take a single morsel from that table of devils. He also called to mind the conduct of the three young Hebrews, who in a weak age, being captives in a foreign land, without support, and in the midst of a barbarous nation, they exercised so holy and so sublime a philosophy, that their fidelity to the observation of their law renders them still at this time the admiration of all the earth. These divers reflections which our holy priest made, confirmed him more and more in his resolution of continuing faithful to God. He laughed at the impotent malice of the devil, he despised his artifices, and disconcerted all his machines by an indefatigable patience. That declared enemy of mankind seeing therefore that he made no advance by all these contrivances, and that he could not affect the Saint in any manner, he brought him back a second time to the tribunal of the judges; he endeavoured to fatigue him by divers interrogatories, which he made him undergo, and to make him fall under the rigour of the torments which always followed each interrogatory. But the martyr gave no other answer to all the questions which were put to him, than this: I am a christian. What country are you of, they asked him? I am a christian, answered he. What is your profession? I am a christian. What is your family, what are your parents? I am a christian. These were the only arms he made use of to defend himself against the devil, to attack him in his turn, and to overcome him. Altho' he joined the foreign sciences

The martyrdom of St. Lucian.

to the eloquence of his country, yet he did not think it proper to make use of them on this occasion, knowing full well that in a like combat it is not eloquence which obtains the victory, but faith; and that the surest means to overcome, is not the knowledge of speaking well, but the knowledge of loving well. Thus he said, that this single word, christian, was sufficient to put all hell to flight. —Some, perhaps, may think that this answer of the martyr to all the questions which were asked him was unsuitable; on the contrary, I am of opinion, that if they examine it, they will find, that he could not answer with more wisdom, nor more justly. For in a word, he who says: I am a christian, says his country, his family, his ancestors, his employ, and all that he is. How so? I am going to explain it. A christian is properly of no country, he has no country of his own upon earth; but he is a citizen of the Jerusalem above. It is that, as St. Paul says, which is our mother, (*Gal. iv. 26.*) The life of a christian ought not to be spent in the exercise of an employment, which only concerns the earth: for as the same apostle says: all our conversation ought to be in heaven. (*Philip. iii. 20.*) The christian has no other parents, no other relations, no other allies, than the Saints and citizens of that Jerusalem above, as the same apostle says again: you are with the Saints, citizens of the same city, and domestics of the same house of God. (*Ephes. ii. 19.*) Lucian therefore answered justly all the interrogations which were made to him, by these words: I am a christian. Indeed they included an answer to all that could be asked him, who he was, what country he was of, who where his ancestors, and what profession he followed. In fine this word was last which he pronounced, and it was

in saying: I am a christian, that he ended his life. For he was privately put to death in prison, by order of Maximin, who durst not execute him publicly, because of the people.

F E B R U A R Y has XXVIII. days.

- 1 Thursday, St. Ignatius, B M fd red.
- 2 Friday, abst. Purification of B V Mary, d 2 cl white of devotion. (at blessing of candles, purple.) In M preface of Nativity. Vespers second of it, com. of St. Hilary, and of St. Blase, B M, after complin, Anth. Ave Regina. f M n n.
- 3 Saturday abst. St. Hilary, B C fd white. (14 Jan.)
- 4 SEPTUAGESIMA-SUNDAY, fd purple. M of it. Vespers first of St. Agathy, com. of Sunday.
- 5 Monday. St. Agathy, V M d red.
- 6 Tuesday, St. Andrew Corsine, B C d white. (4 inst.)
- 7 Wednesday, St. Romuald, Abb C d white.
- 8 Thursday, St. John de Matha, C d white.
- 9 Friday abst. St. Apollonia, V M red.
- 10 Saturday abst St. Scholastica, V d white. M l q 4 m.
- 11 SEXAGESIMA SUNDAY, fd purple. M and Vespers of it, with the common commem.
- 12 Monday, of the feria, purple. Term ends.
- 13 Tuesday, of the feria, purple.
- 14 Wednesday, St. Valentine, M red.
- 15 Thursday, SS. Faustin and Jovita, M f red.
- 16 Friday abst. of the feria, purple.

A 5

17 Saturday

- 17 *Saturday* abst. of our B. Lady, *white*.
- 18 **QUINGUAGESIMA SUNDAY**, *id purple*. In M com. of St. Simeon, 3d prayer, *A cunctis*. Vespers of it, with the common commemorations. n M 2 m.
- 19 *Monday*, of the feria, *purple*.
- 20 *Shrove-Tuesday*, of the feria, *purple*.
- 21 *Asb-Wednesday*, of the feria, *purple*. A fast, and so is every day, except Sundays which are abstinence, during the penitential time of Lent. *Unless ye do penance, ye shall all perish likewise*. Luke xiii. 3. 5.
- 22 *Thursday*, St. Peter's chair at Ant. gr d *white*.
- 23 *Friday*, of the feria, *purple*.
- 24 *Saturday*, St. Mathias, Ap d 2 cl *red*. Of devotion. In M com. of the feria, Vespers second of him, com. of first Sunday in Lent.
- 25 1 **SUNDAY** of Lent, *id purple*. M and Vespers of it, with the common commemorations. *A plenary indulgence; and till next Sunday, inclusive*. M f q 1 m.
- 26 *Monday*, of the feria, *purple*.
- 27 *Tuesday*, of the feria, *purple*.
- 28 *Wednesday*, Ember-day, of the feria, *purple*.

St. Basil the Great upon Barlaam martyr.

IN former times, my brethren, tears made a part of the funeral honours which were paid to the Saints. Joseph watered the corpse of his father Jacob with his; the Jews wept many days for the death of Moses; and all Israel honoured the tomb of the prophet Samuel with their regrets. Things are now very

very much altered; and since the death of Jesus Christ we no longer see tears flow at the obsequies of the Saints; now joy breaks forth there amidst the songs of gladness, and the faithful coming thither in crowds, form about their sacred monuments divers choirs of music and dancing. Death indeed is only a sleep for the just, or rather a passage to a better life. And why should we testify our grief at the death of the martyrs, since the martyrs themselves express only their joy when they are put to death. The expectation of an approaching infinite happiness blunts every point of their pain. Is it to be imagined that a martyr stands to consider the torments, he who sees nothing but crowns? He regards the prizes which he is going to receive, and not the wounds which are given to him. He does not perceive the executioners who are drawing his blood from every vein, he thinks only on a company of angels, whom he imagines he hears about him applauding his victory. He scarce feels the different torments which they make him endure, at least he despises them on account of their short duration; but he is entirely occupied with the greatness and the eternity of the recompences which are promised him. The earth then joins with heaven, and men mix themselves amongst the blessed Spirits, to sing the praises of the martyr.

This is what happens within our view to-day in the person of the illustrious martyr Barlaam. At the first sound of the trumpet, crowds of the faithful from every side run to enroll themselves in the service of God, and of his servant. The valour of an athlete of Jesus Christ is published, and in an instant the church becomes an amphitheatre, which is filled with an incredible number of spectators. He that believes in me shall live, although he be dead, says the Lord. (John xi. 25.) Barlaam is dead, and yet he presides in our assemblies,

assemblies. His tomb retains no more of him than a few ashes, and that few ashes becomes the object of a public festival. To-day it is, my brethren, that you may cry out: What is become of the wise? What is become of the doctors of the law? Where are those who seek after the sciences of this world with so much curiosity? A gross man, a poor villager, sets us an admirable example of religion and piety. A tyrant seizes upon that innocent prey, without any difficulty; he suffers himself to be taken, and does not defend himself; but after the tyrant was become the master of him, he saw that peaceable dove changed into a strong and valiant hawk. He made a jest of the rustic language of that countryman, he diverted himself with it, he rallied it; but he beheld him combat with an heroic courage, that terrified him. His soul is insensible to the lowness of his origin, and to the barbarousness of his expressions; and his reason firm and upright does not stagger as his discourse. He may say with St. Paul: If I speak ill, I think well; and if my language has not much politeness, my science is of great extent.

M A R C H has XXXI Days.

- 1 *Thursday*, St. David, BC d *white*.
- 2 *Friday*, St. Chad, BC d *white*. Ember day.
- 3 *Saturday*, Ember-day, of it, *purple*.
- 4 2 SUNDAY of Lent, fd *purple*. In M com. of St. Lucius, 3d prayer, *A cunctis*. Vespers of it, com. of St. Casimir, with the common commemorations. f M 2 m.
- 5 *Monday*, St. Casimir, fd *white*. (Yesterd.)
- 6 *Tuesday*, of the feria, *purple*.
- 7 *Wednesday*, St. Thomas of Aquine, C D d *white*.
- 8 *Thurs-*

M A R C H, 1787.

13

- 8 *Thursday*, St. Felix, B C d *white*.
- 9 *Friday*, St. Frances, wid. d *white*.
- 10 *Saturday*, the forty martyrs, *fd red*.
- 11 3 SUNDAY of Lent, *fd purple*. M of it. Vespers first of St. Gregory, com. of Sunday.
- 12 *Monday*, St. Gregory, B C D d *white*. M 1 q 1 m.
- 13 *Tuesday*, St. John de Deo, C d *white*. (11 inst.)
- 14 *Wednesday*, of the feria, *purple*.
- 15 *Thursday*, of the feria, *purple*.
- 16 *Friday*, of the feria, *purple*.
- 17 *Saturday*, St. Patrick, BC *fd white*.
- 18 4 SUNDAY of Lent, *fd purple*. M of it. Vespers first of St. Joseph, com. of Sunday.
- 19 *Monday*, St. Joseph, patriarch, spouse of B V M, d 2 cl *white*. Of devotion. In M com. and last gospel of the feria. Vespers second of him, com. St. Cuthbert, and of the feria. n M. 3 a.
- 20 *Tuesday*, St. Cuthbert. B C d *white*.
- 21 *Wednesday*, St. Benedict, Abb C d *white*.
- 22 *Thursday*, of the feria, *purple*.
- 23 *Friday*, of the feria, *purple*.
- 24 *Saturday*, of the same, *purple*. This day before Vespers, the pictures and crucifixes are to be veiled with *purple*, in memory of our Saviour's retiring from the Temple, and concealing himself from the Jews.
- 25 PASSION SUNDAY, *fd purple*. M of it. Vespers first of the Annunciation, com. of Sunday.
- 26 *Monday*, Annunciation of B V M, d 2 cl *white*. In M com. and last gospel of the feria. Vespers second of it, com. of the feria. (25.) M f q 8 m.
- 27 *Tuesday*, of the feria, *purple*.
- 28 *Wednesday*, of the feria, *purple*.
- 29 *Thursday*, of the feria, *purple*.
- 30 *Friday*, Seven Dolours of B V M, gr d *white*.
- 31 *Saturday*, of the same, *purple*.

The

THE executioners have already yielded with beating him so much, and the martyr is only the more cool. The arms of those who tear fall with weakness, and he who is torn is become much stronger. The noise of the whips is scarce heard any longer; the nerves of which they are made are relaxed, and the faith of the martyr is the more vigorous. His flanks exhausted of blood seem quite withered, and his soul is more flourishing than ever. A part of his flesh is already dead, and he is more lively than in the beginning of the combat. This is the effect which the love of God produces in a soul, when it is entirely prepossessed with it. Then the most frightful punishments seem to it invented only to divert it; and the more it suffers for him whom it loves, the more pleasure it finds in suffering. Ask the apostles, what they thought of the stripes with the whip which the Jews caused to be given them? Were they not infinitely agreeable to them? They departed from the Council rejoicing because they had been judged worthy to suffer reproach for the name of Jesus Christ.

It was with these sentiments that our villager received the stripes of the whip, which the cruelty of a tyrant multiplied to infinity. He imagined that this hail of strokes was a rain of roses, which an obliging hand showered down upon him. The fury of that judge seemed to him at most but a light smoke which is dissipated immediately. The menacing means of the executioners made him laugh; and all that shew of torments which always surrounds the tyrants, appeared to him a parterre decked with all sorts of flowers. He regarded the wounds with which he was covered as badges of honour; he received them with a joy as eager as if they had been prizes. The naked swords, the hatchets, the hangers, all those instruments which he saw tinged with the blood of the martyrs caused him

no fear : he complained that the hands of executioners were as weak as if they had been wax. He embraced the rack with all his heart. When he was taken to prison, he thought they had brought him into a delicious meadow. In a word his hand resisted all the violence of the fire, and his invincible patience rendered ineffectual the last machine which his enemies had employed against him. For having led him before an altar, where a fire was kindled for a sacrifice, they took his hand, they filled it with incense quite burning, and holding it immediately over the fire, they hoped that being unable to endure the heat of it, he would precipitately withdraw his hand, and would let the incense fall upon the altar. Oh, what variety of artifices the wicked have ! How many springs do they set to play in order to obtain their ends ! Since we have not been able, say they, to induce this man to do what we required, although his whole body be no more than one wound, let us try what effect the fire will have towards rendering him more tractable : he has dismounted all our machines, let us see if his hand will be proof against the flames.

A P R I L has XXX Days.

- 1 PALM-SUNDAY, *fd purple.* The gospel at blessing the palms is said at the end of low Mass. Vespers of it. *A plenary Indulgence, and till Low-Sunday inclusive.*
- 2 Monday, of the feria, *purple.* f M q a.
- 3 Tuesday, of the feria, *purple.*
- 4 Wednesday, of the feria, *purple.* Tenebræ.
- 5 Mandy-Thurs day, d i cl *white.* Tenebræ.
- 6 Good-Friday, d i cl *black.* Tenebræ.

7 Holy-

- 7 *Holy-Saturday*, d 1 cl *white*.
 8 EASTER-SUNDAY, d 1 cl *white*. M and
 Vespers of it. After Complin, Anth. *Regina
 Cæli*.
 9 EASTER-MONDAY, d 1 cl *white*. M and
 Vespers of it.
 10 *Tuesday*, d 1 cl *white*. Of devotion. M and
 Vespers of it. M 1 q 8 a.
 11 *Wednesday*, of the octave, fd *white*.
 12 *Thursday*, of the octave, fd *white*.
 13 *Friday* abst. of the octave, fd *white*.
 14 *Saturday*, abst. of the octave, fd *white*.
 15 LOW-SUNDAY, d *white*. M of it. Vespers
 of it, com. of St. Francis.
 16 *Monday*, St. Francis of Paula, C d *white*. (2 inst.)
 17 *Tuesday*, St. Richard, BC d *white*. (3 inst.)
 18 *Wednesday*, St. Isidore, BCD d *white*. (4 inst.)
 n M 1 m.
 19 *Thursday*, St. Vincent Ferrer, C d *white*. (5 inst.)
 20 *Friday* abst. St. Leo, PC d *white*. (11 inst.)
 21 *Saturday* abst. St. Anselm, BC d *white*.
 22 2 SUNDAY after Easter, fd *white*. M of it.
 Vespers first of St. George, com. of Sunday.
 23 *Monday*, St. George, M patron of Engl: d 1 cl
red, with an octave.
 24 *Tuesday*, St. Fidelis, M d *red*. M f q 4 a.
 25 *Wednesday* abst. St. Mark Evang. d 2 cl *red*. M
 of him. Vespers second of him, com. of SS: Cle-
 tus, &c. (The long Litanies are to be said, *pur-
 ple*.) Term begins.
 26 *Thursday*, SS. Cletus, Bs Ms fd *red*.
 27 *Friday* abst. of the octave, fd *red*.
 28 *Saturday* abst. of the octave, fd *red*.
 29 3 SUNDAY after Easter, St. Peter, M d *red*. In
 M com. of Sund. and of oct. and last gospel of
 Sunday. Vespers second of him to the little chapt.
 then

then first of the oct. day of St. George, com. of
St. Peter, and of Sund.

30 *Monday*, octave-day of St. George, d *red*.

MISERABLE men, your hope shall be vain. True it is the fire will not spare his hand, it will act upon it with its usual violence, but his hand will bear it as the ashes bear it, and will preserve it as the ashes preserve it. Our intrepid soldier does not turn his back upon his enemy, he faces him, he fights him in front, and to animate himself, he sings these words of the prophet: Blessed be the Lord, who prepares my arm for war, and forms my hand for the combat. (*Psf.* 143.) The hand of Barlaam and the fire were then the combatants, but the fire had all the disadvantage. Behold a new manner of conquering. The fire pierces the hand of the martyr, and penetrates it; and the hand continues stretched out, and does not abandon the field of battle. O hand more obstinate than the fire! O hand which the keenest fire cannot oblige to yield! O thou, which of all the elements art the least enduring; thou which never findest resistance, how is that thou yieldest to the hand of a man? Thou makest iron lose its hardness; brass cannot withstand thy activity; the stones being calcined, are reduced into dust by thy heat; and the hand of a martyr in the midst of the flames despises thee: thou which art the conqueror of iron, brass, and marble! Without doubt he cried out then with David: thou hast taken me by the hand, thou hast conducted me according to thy will, and afterwards thou hast made me enter into thy glory. (*Psf.* 72.) To whom shall I compare thee, O soldier of Jesus Christ? Shall I call thee a statue of bronze? But this is making a weak
com-

comparison of thee, the fire causes statues of bronze to melt. Shall I say that thy hand has the inflexibility of the hardest of metals? This is saying too little, again the fire prevails over them. Thou art the only one in nature who couldst persuade the fire to suffer itself to be overcome. Thou art the only one whose hand could serve to preserve the fire. With that burned hand thou gavest a thousand blows to the devils, their heads melted then as wax at the approach of that hand, and now, that it is reduced into ashes, thou throwest them into their eyes, and thus thou disperdest those infernal troops.

But how dare I undertake to speak of that hero with a tongue which does but prattle. Let us yield this honour to those that can praise him worthily. Prepare the trumpet, illustrious panegyrists, run hither, and publish the praises of that invincible martyr. Come also ye eloquent painters, ye who give immortality to your figures, represent our martyr to us, employ all the skill of your art in perfectly expressing especially that burned hand. Complete this sketch which I have just given, and heighten, by the splendour of your colours, the gloomy crayon which I have drawn of it. Let the picture which you shall make of the combat and of the victory of our illustrious athlete, I agree to it, the little which I have painted of it; I shall not be jealous of your glory, but I shall joyfully yield to you that of being able to paint better than I can. I shall see the wrestling of that hand with the fire painted more exactly by you; I shall see the warrior painted more joyful by your picture. The devils shall weep, and being overcome among us by the victories of the martyr, now that the burning and victorious hand is shewn again to them, and Christ the president of combats is painted in a picture, to whom be glory for ages of ages. *Amen.*

MAY

- 1 *Tuesday*, SS. Philip and James Ap. d 2 cl *red*.
Of devotion. In M preface of apost. Vespers
second of them, com. of St. Athanasius.
- 2 *Wednesday*, St. Athanasius, B C D d *white*. f M
8 m.
- 3 *Thursday*, Invention of H. Cross, d 2 cl *red*. Of
devotion. In low M com. of St. Alexander, pre-
face of the cross. Vespers second of it, com. of St.
Monica,
- 4 *Friday* abst. St. Monica, wid. d *white*.
- 5 *Saturday* abst. St. Catherine of Siena, V d *white*.
- 7 4 SUNDAY after Easter, St. John Ap. at the
Latin gate, gr d *red*. In M com. and last gospel
of Sunday. Vespers second of him, com. of St.
Stanislaus, and of Sunday
- 7 *Monday*, St. Stanislaus, B M d *red*.
- 8 *Tuesday*, Apparition of St. Mich. Arch. gr d
white.
- 9 *Wednesday*, St. Gregory Naz. B C D d *white*.
- 10 *Thursday*, St. Antonine, B C fd *white*. M l q n n.
- 11 *Friday* abst. St. Pius 5 P C d *white*.
- 12 *Saturday* abst. SS. Nereus, &c. M s fd *red*.
- 13 5 SUNDAY after Easter, fd *white*. M of it.
At Vespers com. of St. Hermenegild, and of
St. Boniface M. with commem. of the Cross.
- 14 *Monday* abst. Rogation. St. Hermenegild, M fd
red. (13 Apr.) This day, and the two following,
the long Litanies are to be said, *purple*.
- 15 *Tuesday* abst. Rogation. SS. Soter, &c. P M fd
red. (22 Apr.)
- 16 *Wednesday* abst. Rogation and vigil. St. Ubald,
B C fd *white*.
- 16 *Thursday*, ASCENSION of our LORD, d 1 cl
white. M of it. Vespers second of it, com. of St.
Venantius. (After the gospel of the high Mass,
the paschal candle is to be extinguished and taken
away.) n M 9 m.

- 18 *Friday* abst. St. Venantius, M d *red.*
 19 *Saturday* abst. St. Dunstan, BC d *white.*
 20 SUNDAY within the oct. fd *white.* In M com.
 oct. Vespers first of St. Peter Celest. com. of Sunday, and of the oct.
 21 *Monday*, St. Peter Celestine, PC d *white.*
 22 *Tuesday*, St. Paschal Baylon, Cd *white.* (17 inst.)
 23 *Wednesday*, of the octave, fd *white.*
 24 *Thursday*, Octave-day of Ascens. d *white.* M f
 q s m.
 25 *Friday* abst. St. Aldelm, BC d *white.*
 26 *Saturday* fast, vigil of Pent. fd *red.*
 27 WHIT-SUNDAY, d i cl *red.* M and Vespers
 of it. *A plenary Indulgence, until the octave of
 Corpus Christi inclus.*
 28 WHIT-MONDAY, d i cl *red.* M and Vespers
 of it.
 29 *Tuesday*, of the octave, d i cl *red.* Of devotion.
 M and Vespers of it.
 30 *Wednesday* fast, Ember-day, of the octave, fd *red.*
 31 *Thursday*, of the octave, fd *red.* f Mun.

*The panegyric of St. Basil upon St. Gordius martyr,
 Dioclesian being emperor.*

MY dear brethren, those that take a pleasure in studying the policy of the bees, have observed that they never go out of their hives without having their king to lead them forth. Permit me to ask you, when I see you running in crouds to those sacred places, and approaching the tombs of the martyrs, as it were to gather something there whereof to compose a heavenly honey; permit me to ask you, I say, where is your king; under whose conduct have so many swarms

swarms been formed? Whence comes that ardent eagerness? What happy influence changes thus the sorrowful and gloomy time of winter into clear and serene days, and such as the spring affords? Must it not be the holy martyr whom we honour this day? It is he no doubt, it is he that makes you leave your houses; it is in order to come and pay your devoirs to him in the very place where he combated, that you quit the city, and come into this suburbs. I will confess, that I feel no less a desire than you to celebrate this festival, I forget my infirmities, and am ready to join my voice to your vows. Courage then my voice, and do thou endeavour as much as the languishing state of my body shall permit thee, to use thy utmost ability in publishing the great actions of the Saint who assembles us here: such discourse cannot but be very edifying, and very agreeable to my auditory. For in a word, if we honor the memory of the Saints, if we make their elogy on their festivals, we labour less for their glory than for our own utility. They stand in no need of our praises, and we have great need of their example; their virtues serve us for a model, and the history of their lives teaches us how we ought to regulate ours. For even as the fire naturally produces light, and as an exquisite perfume spreads its scent every where, so the only recital of the actions of the Saints produces these two effects in our minds, it enlightens them, and rejoices them. Moreover this recital ought to be faithful, exact, and comprehended within the truth of facts. When a painter makes a copy, he seldom attains to the original, he will never give graces for graces, nor beauties for beauties; he will even always remove some little from the resemblance of the subject. Even so it is to be feared, that making but a copy of the life of the Saint from some uncertain memoirs which we have remaining, lest we should deviate a little from the truth.

However

However we will endeavour to avoid this inconvenience; and in making the panegyric of St. Gordius, we will advance nothing but what we find well authorised in his history.

This very blessed martyr was of Cesarea in Capadocia, and we have the happiness to be of the same country. It ought therefore to be no wonder, if we have a most particular esteem and affection for him; we even regard him as the greatest ornament of our city. For as the goodness of the fruit is attributed to the soil upon which it grows, so Gordius having received his birth within these walls, and being raised since to the highest point of elevation to which a man can attain, he makes the splendor with which he shines in heaven reflect upon his country; and for the nourishment which it afforded him, he repays it now with an incomparable glory. There are fruits brought to us from abroad which are good; they are agreeable to eat, they refresh, they nourish; but those which we have seen growing in our own gardens, which we have cultivated with our own hands, seem to us of quite another taste; we find them infinitely better. Because, besides the degree of goodness which they may have above the others, they have also in their favour the advantage of their birth; we have reared them ourselves, they have grown in our own ground, under our eyes, amongst us. Gordius took to the sword, and entering into the service, he held considerable employments therein; he even commanded a company of a hundred men of arms. His valour supported by an uncommon strength of body, acquired him a great reputation in the troops.

- 1 *Friday* fast, Ember-day, of the Oct. *fd red.*
- 2 *Saturday* fast, Ember-day, of the Oct *fd red.*
- 3 **TRINITY-SUNDAY**, d 2 cl *white.* In M com. and last gospel of Sunday. In Vespers com. of St. Auguvin. After Complin Anth *Salve Regina.*
- 4 *Monday*, St. Augustin, B C Ap of Eng. d 2 cl *white.* (26 May)
- 5 *Tuesday*, St. Philip Neri, C d *white.* (27 May)
- 6 *Wednesday*, St. Norbert, B C d *white.*
- 7 *Thursday*, CORPUS CHRISTI, d 1 cl *white.* In M preface of Nativity. Vespers of it. Com. of St. William.
- 8 *Friday*, abst. St. William, B C d *white.* M lq midn. Term begins.
- 9 *Saturday* abst. of the Octave, *fd white.*
- 10 2 **SUNDAY** after Pent. within the Oct. *fd white.* In M com. Oct. Vespers first of St. Barnabas, com. of Sunday, and of the Octave.
- 11 *Monday*, St. Barnabas, Ap gr d *red.*
- 12 *Tuesday*, St. John a Facundo, C d *white.*
- 13 *Wednesday*, St. Anthony of Padua, C d *white.*
- 14 *Thursday*, Oct-day of Corpus Christi, gr d *white.*
- 15 *Friday* abst. St. Basil the great, BCD d *white.* (Yesterday) n M 4 a.
- 16 *Saturday* abst. St. Bernardin, C *fd white.* (20 May)
- 17 3 **SUNDAY** after Pent. *fd green.* M. of it. In V com. of St. Mary, and of SS. Mark and Marcel. with the common commemorations.
- 18 *Monday*, St. Mary Ma. de Paz. V *fd white.* (3 inst.)
- 19 *Tuesday*, St. Juliana, V d *white.*
- 20 *Wednesday*, St. Margarite, Q *fd white.* (10 inst.)
- 21 *Thursday*, of the feria, *green.*
- 22 *Friday* abst. St. Alban, M gr d *red.* M f q nn.
Saturday, 23

- 23 *Saturday* abst. of the vigil, *purple*.
 24 4 **SUNDAY** after Pent. St. John Baptist, d i cl
white. In M com. and last gospel of Sunday.
 Vespers second, com. of Sunday.
 25 *Monday*, of the Octave, *fd white*.
 26 *Tuesday*, SS. John and Paul, Ms d *red*.
 27 *Wednesday*, of the Octave, *fd white*. Term ends:
 28 *Thursday* fast, vigil, St. Leo PC *fd white*.
 29 *Friday* abst. SS. PETER and PAUL, Ap d i cl
red. M and V of it. *A plenary indulgence, and*
during the Octave.
 30 *Saturday* abst. commem. of St. Paul, Ap d *red*.
 f M 3 a.
-

HE served therefore with much glory, and had no other thoughts than on fulfilling his duty, when the emperor, who reigned at that time, began to spread the poison of his rage upon the christian name. He had the impiety to pretend to rise up against God, and the senseless thought that he could destroy the church. Nothing was any longer heard in all the cities, squares, and streets, but the voice of the criers who published the edict of the tyrant, by which it was forbidden upon pain of life, to adore Jesus Christ. The idols were every where exposed to the adoration, or rather to the public superstition. Gods of wood and stone disputed the divine honours with the true God. In Cesarea all was in confusion, and the novelty of the affair threw trouble and surprise into the minds of the people. The houses of the christians were pillaged; good people saw all their effects taken away; the executioners seized the faithful, and tore them without pity; women of rank were dragged through the streets;

Our Centurion saw all these disorders, and groaned at them ; but he was not content with groaning, because foreseeing that he should very soon be obliged to declare himself, he quitted the service, and voluntarily banished himself from Cesarea. Renouncing therefore charges, dignities, his whole fortune, all that was most engaging in life ; forsaking every thing that was most agreeable in civil society, quitting his domestics, his relations, his friends, the use of innocent pleasures ; in a word, all that others seek with great

B

ardour,

ardour, and desire most eagerly ; he sunk into a desert, and hid himself in places unknown to men chusing rather to live amongst wild beasts, than with idolators. In doing this he followed the example of the prophet Elias, who seeing idolatry established daily in the kingdom of Israel, under the protection and by the care of the impious Sidonian-Jesabel, fled far from the court and from the world, and found, on mount Horeb, an asylum against impiety and injustice. Then retired in the bottom of a cave, he sought God, and God permitted himself to be found by his prophet. Elias saw God, as much as a mortal man can see him here below. Thus it was that Gordius withdrawing himself from the tumult of cities, from the clamours of the bar, from the ambition of the great, from the pomp environing tribunals ; flying the world, and this country where whole life passes in buying, in selling, in perjury, in lies ; where the most innocent conversations are filled, either with obscenities, flanders, or filthy ralleries, he was at length so happy as to see God, after he had purified his soul from those defilements, which the remaining images of all those impure objects might have left there. He saw him, and learned in that happy moment ineffable mysteries. He learned them, not from a man, but from a doctor of the truth, from the Holy Ghost.

J U L Y has XXXI Days.

1 5 SUNDAY after Pent. Octave-day of St. John Baptist, d *white*. In M com. of Sunday, and of Apostles, last gospel of Sunday. Vespers first of the Visitation, com. of St. John, of Sunday,

Sunday, of the Apostles, and of SS. Proceſſus and Martinian Ms.

2 Monday, Viſitation of B. V Mary, gr d *white.*

3 Tuesday, of the Oct. of Apoſt. ſd *red.*

4 Wednesday, of the Octave, ſd *red.*

5 Thursday, of the Octave, ſd *red.*

6 Friday, abſt. Octave-day of St. Apoſt. d *red.*

7 Saturday, abſt. Tranſl. of St. Thom. M gr d *red.*
M l q 8 a.

8 6 SUNDAY after Pent. ſd *green.* M. of it. In Vespers com. of St. Elizabeth; and the common commemorations.

9 Monday, St. Elizabeth, Q wid. ſd *white.* (yeſterd.)

10 Tuesday, Seven Brethren, Ms ſd *red.*

11 Wednesday, St. Pius, P M *red.*

12 Thursday, St. John Gualbert, Abb C d *white.*

13 Friday abſt. St. Anacleto, P M ſd *red.*

14 Saturday abſt. St. Bonaventure, BCD d *white.*
n M l i n.

15 7 SUNDAY after Pent. St. Swithin, BC d *white.*
In M com. and laſt goſpel of Sunday. Vespers firſt of B V Mary, com. of St. Swithin, and of Sunday.

16 Monday, B V Mary of mount Carmel, gr d *white.*

17 Tuesday, St. Oſmund, B C d *white.*

18 Wednesday, St. Camillus de Lellis, C d *white.*

19 Thursday, St. Vincent a Paulo, C d *white.*

20 Friday abſt. St. Jerom Emelian, C d *white.*

21 Saturday abſt. St. Henry, Emp. C ſd *white.*

22 8 SUNDAY after Pent. St. Mary Magd. d *white.*
In M com. and laſt goſpel of Sunday. Vespers ſecond of her to the little chapt. then firſt of St. Apollinaris, com. of St. Mary, of Sunday, and of St. Liborius, M f q r m.

23 Monday, St. Apollinaris, B M d *red.*

B 2

24 Tuesday,

- 24 *Tuesday*, vigil, St. Alexis, C *fd white*.
 25 *Wednesday*, St. James, A p d 2 cl *red*. Of devotion. In low M com. of St. Christopher. Vespers second of him, com. of St. Anne.
 26 *Thursday*, St. Anne, moth. of BVM. gr d *white*. Of devotion. M. of it. Vespers second of it, com. of St. Pantaleon.
 27 *Friday* abst. St. Pantaleon, M *red*.
 28 *Saturday* abst. SS. Nazary, &c. Ms *fd red*.
 29 9 SUNDAY after Pent. *fd green*. In M com. of SS. Felix, &c. Vespers of it, com. of St. Martha, and of Abdon and Sennen Ms; with the common commemorations.
 30 *Monday*, St. Martha, V *fd white*. (yesterd.) f M 5 m.
 31 *Tuesday*, St. Ignatius of Loyola, C d *white*.

THinking day and night in that peaceable retreat on the little foundation that is to be made upon the present life, which passes away as a shadow, and vanishes like a dream, he felt himself inflamed with the love of the other life, which is never to end. Resolved therefore to depart from the world in a signal manner, his only thoughts were how to dispose himself for the combat which he meditated; and, as a prudent and advised athlete, he exercised himself continually in fastings and watchings, in prayer and the assiduous meditation of the divine oracles. When he thought himself well prepared, he observed the day when all the city was run to the Circus to see a chariot race. This was a solemn feast among the pagans, celebrated in honour of their god Mars, or rather of the devil of war. All the people were there, by an express order of the emperor, and none durst dispense with it, neither Jews, Pagans,

Pagans, nor Christians. A great number even of those last were there ; of those loose christians, whose lives are not conformable to the maxims of the gospel ; they were seen sitting in that assembly of the impious, attentive to the spectacle, extolling the swiftness of the horses, and the address of the drivers. All labour had ceased ; the slaves freed from their common works came thither in crouds ; even the young children quitted their books, and left the school to run to the Circus ; ladies of quality were mixed there with the meanest women ; all was full, and that innumerable multitude of spectators, entirely occupied with that combat of chariots, kept a silence which was only interrupted with applauding the victorious. It was in the very height of the courses, and of the attention of the assistants, that our hero suddenly made his appearance, in descending the hill against which the theatre was supported. He was not retained by the fear of the people, he did not deliberate a moment, if he should throw himself into the hands of so many enemies ; but animated with an extraordinary courage, and passing before the whole assembly, as if he had coasted a chain of rocks, or a row of trees, he stopped in the midst of the list, verifying in his person these words of the wise man : the good man is as bold as a lion. (Prov. xxviii. 1.) What shall I say to you at length ? He felt so great an assurance and intrepidity, that mounting upon the highest seat of the theatre, he raised his voice with all his strength, (there are still some left that were then present) and distinctly pronounced these words of Isaiah cited by St. Paul : (Rom. x. 20) I have been found by those that did not seek me, and I have shewn myself to those who had no concern about knowing me. He meant to shew by those words, that he came thither of his own accord, and offered himself to the combat willingly, without being forced to it by any body ;

according to the example of our Saviour, who might have escaped, by favour of the night, from the search of his enemies, who knew him not, but remitted himself voluntarily into their hands. The voice of Gordius immediately drew upon him the eyes of all the spectators, and his extraordinary figure fixed them upon him. It had something frightful: the long sojourn he had made in the desert had rendered him like a savage; his hair standing up and all in disorder, his beard long and ill combed, his garment torn, his body dry and blackened by the sun, a knotty and rough staff in his hand: and yet through all this something very agreeable seemed to shine in him, which resulted from that grace with which his soul was filled. When he was known, a cry arose from the whole theatre. On one side the christians expressed their joy, seeing their fellow soldier shew so much valour; and on the other, the pagans demanded his death of the magistrate who presided over the games. All was full of confusion; they no longer regarded the races; all their attention was upon Gordius; he alone occupied the whole theatre. The drivers urged their horses in vain, they no longer excited the curiosity of the spectators: the noise was so great, that the rattling of the chariots was not heard, the winds of autumn represent, but imperfectly, the horrible noise which all those different clamours produced. In a word, after a herald had caused silence to be made, the trumpet ceased, the flutes and hautbois were silent, the other instruments played no more; the noise being appeased, Gordius alone spoke, and was heard.

- 1 *Wednesday*, St. Peter in chains, gr d *white*.
- 2 *Thursday*, St. Stephen, P M *red*.
- 3 *Friday* abst. Invention of St. Stephen, 1 M fd *red*.
- 4 *Saturday* abst. St. Dominic, C d *white*.
- 5 10 SUNDAY, after Pent. St. Mary of Nives, gr d *white*. In M com. and last gospel of Sunday. Vespers first of the Transfiguration, com. of St. Mary, of Sunday, and of SS. Xistus, &c. Ms.
- 6 *Monday*, Transfig. of our Lord, gr d *white*. M 1 q 3 a
- 7 *Tuesday*, St. Cajetan, C d *white*.
- 8 *Wednesday*, SS. Cyriac, &c. Ms fd *red*.
- 9 *Thursday*, of the vigil, *purple*.
- 10 *Friday*, abst. St. Laurence, M d 2 cl *red*. Of devotion. M of it. Vespers second of it, com. SS. Tiburtus, &c. Ms.
- 11 *Saturday* abst. of the Oct. of St. Laur. fd *red*.
- 12 11 SUNDAY after Pent. St. Clare, V d *white*. In M com. of Sund. and Oct. last gosp. of Sund. Vespers second, com. of Sund. of the Oct. and of SS. Hippolite, &c. Ms.
- 13 *Monday*, of the Octave, fd *red*. n M 7 m.
- 14 *Tuesday* fast, of the vigil, *purple*.
- 15 *Wednesday*, ASSUMPTION of BVM d 1 cl *white*. M of it. Vespers second of it, com. of St. Hyacinth. A plenary Indulgence, and during the octave.
- 16 *Thursday*, St. Hyacinth, C d *white*.
- 17 *Friday*, abst. octave-day of St. Laur. d *red*.
- 18 *Saturday* abst. of the Oct. of Assump. fd *white*.
- 19 12 SUNDAY after Pent. St. Joachim, father of BVM, C gr d *white*. In M com. of Sund. and of oct. and last gosp. of Sund. Vespers second of him, com. of St. Bernard, of Sunday, and of the Octave.
- 20 *Monday*, St. Bernard, Abb C d *white*. M f q 5 a.
- 21 *Tuesday*, St. Jane de Chantal, wid d *white*.

- 22 *Wednesday*, Octave-day of Assump. d *white*.
 23 *Thursday*, St. Philip Benetius, C d *white*.
 24 *Friday* abst. St. Bartholomew, Ap d 2 cl *red*. Of devotion. M of it, Vespers second of it com. of St. Lewis.
 25 *Saturday* abst. St. Lewis, K C fd *white*.
 26 13 SUNDAY after Pent. fd *green*. In M com. St. Zephyrin, 3d. prayer *A cunctis*. Vespers first of St. Joseph, com. of Sunday.
 27 *Monday*, St. Joseph Calasanc. C d *white*.
 28 *Tuesday*, St. Augustin, BCD d *white*. f M 6 a.
 29 *Wednesday*, Decollat of St. John Baptist, d *red*.
 30 *Thursday*, St. Rose of Lima, V d *white*.
 31 *Friday* abst. St. Aidan, B C d *white*.
-

HE was instantly led to the governor, who spoke to him at first with great mildness. He asked him who he was, from whence he came, and what had brought him thither. The Saint answered him in few words upon all these articles ; he acquainted him with his country, the name of his family, the rank he had held in the army, and in fine what had induced him to quit the world, and what had obliged him to return into it. If I appear again to the eyes of men, added he, if I am found in the midst of cities, it is only to have the glory of confessing Jesus Christ aloud, to teach you that I have the utmost contempt of your edicts, and to reproach you for your cruelty. I have taken the occasion of the races to execute my design. These words had the same effect upon the soul of the governor, as a spark of fire which is carried by the wind upon a pile of dry wood ; they kindled in it so violent a fury against the Saint, as could not be asswaged but by his death. He called out, executioners, whips,

whips, plummets. Let him be stretched upon the wheel, let him be put upon the rack; let all the instruments fit for tormenting be brought to me; let them be fought, let new ones be invented. Let the prison be prepared, let crosses be erected, let the wild beasts be brought out, it is too little for such an execrable man to die but once. So I confess, said Gordius, and I should be a loser therein; I shall think they do me an injury, if they do not make me suffer all manner of torments for Jesus Christ, and if they do not often repeat them upon me. Alas! that they cannot also put me to death more than once. The Governor was naturally inclined to cruelty; but what still augmented that inclination in him, was the necessity he thought he was in, to give an example of severity in the person of an officer who had made a figure in the empire. Besides that greatness of soul which Gordius manifested, seemed so very resplendent only to cover him with a greater confusion: he considered it as an insult done to him; perhaps it also gave him a secret jealousy. Whatever it was, the more firmness he observed in Gordius, the more he felt his fury increase, and the more he augmented his torments. The martyr on his part, calm, and full of a holy confidence, sang this verse of the Psalmist: the Lord is my support, I will not fear what man can do to me; or this: I will not fear evils, because thou art with me. (Ps. cxvii. 6. xxii. 4.) Or some other of the same prophet: for he was well versed in the Scriptures. He afterwards complained of their leaving him so long in expectation of those pains which they had promised him. What retains you, said he, whence comes it that you continue idle? You ought already to have torn me into a thousand pieces, to have left none of my members without having made it suffer its particular torment; do you envy my happiness which

is to be the recompence of it? The more you shall make me suffer, and the greater will that recompence be. It is an agreement made betwixt God and his martyrs; each blemish which shall appear upon our bodies, shall in the day of the resurrection be changed into a ray of light: for reproaches, we shall receive palms: and the sojourn we have made in prisons, will obtain for us the sojourn of paradise. Yes, because you inflict upon us the punishments due to criminals, we shall enjoy the happiness destined to the angels. Your menaces are to me the seed of immortality, and they will produce to me an eternal felicity. The governor perceiving that he made no advance by this way, and that the servant of God would only be the more inflexible by it: he then imagined he might more easily obtain his ends by mildness and flatteries. If a courageous man is to be overcome, it is only by flattering him; this is his foible; none but timid souls yield to threats. The governor therefore on a sudden changed his language; he made him the most magnificent promises in the world. a part of which he would instantly accomplish; and he engaged his word that he would obtain the rest of the emperor in a few days, one of the first commands in the army, great riches; in a word, he affirmed that he had but to ask, and all his petitions should be granted. Gordius as little moved with his promises, as he had been with his threats, burst into a loud laughter at the folly of the governor, who imagined that something upon earth could indemnify him. Then that impious man losing the bridle of his anger, drew his sword, and commanding the executioners to be ready, he condemned the Saint to death.

S E P T E M B E R has XXX days. 35

- 1 *Saturday* abst. St. Raymund, C d *white*.
- 2 14 SUNDAY after Pent. fd *green*. M of it. At Vespers, com. of St. Stephen with the common commemorations.
- 3 *Monday*, St. Stephen, K C fd *white*. (Yesterd.)
- 4 *Tuesday*, of the feria, *green*. M l q i n.
- 5 *Wednesday*, St. Laurence Justin. B C fd *white*.
- 6 *Thursday*, of the feria, *green*.
- 7 *Friday*, abst. of the feria, *green*.
- 8 *Saturday* abst. Nativity of BVM, d 2 cl *white*. Of devotion. In low M com. of St. Adrian. Vespers second of it, com. of 15 Sunday, and of St. Gorgon.
- 9 15 SUNDAY after Pent. Holy Name of BVM, gr d *white*. In M com. of Sunday, and of St. Gorgon; and last gospel of Sunday. Vespers second of it, com. of St. Nicholas, and of Sunday.
- 10 *Monday*, St. Nicholas Tolentine, C d *white*.
- 11 *Tuesday*, of the Octave, fd *white*. n M 5 a
- 12 *Wednesday*, of the Octave, fd *white*.
- 13 *Thursday*, of the Octave, fd *white*.
- 14 *Friday* abst. Exaltation of H. Cross, gr d *red*.
- 15 *Saturday* abst. Oct. day of nat. BVM, d *white*.
- 16 16 SUNDAY after Pent. fd *green*. In M com. of SS. Euphemia, 3d. prayer *Acumbis*. Vespers first of the Stigmas, com. of Sunday.
- 17 *Monday*, Stigmas of St. Francis, d *white*.
- 18 *Tuesday*, St. Joseph a Cupertino, C d *white*.
- 19 *Wednesday* fast, Ember-day, SS. Januarius, &c. Ms d *red*. M f q n n.
- 20 *Thursday*, SS. Eustachius, &c. Ms. d *red*.
- 21 *Friday* fast, Ember-day. St. Matthew Ap and Evang. d 2 cl *red*. Of devotion. In M com. and last gospel of the feria. Vespers second of it, com. St. Thomas, and of SS. Maurice, &c. Ms. B 6
- 22 *Saturday*,

- 22 *Saturday* fast, Ember-day. St. Thomas de Villanova, BC fd *white*.
- 23 17 **SUNDAY** after Pent. fd *green*. In M com. St. Thecla, 3d prayer *A cunctis*. Vespers first of BVM, com. of Sunday. (*A plenary Indulgence, and during the octave.*)
- 24 *Monday*, BVM of mercy, gr d *white*.
- 25 *Tuesday*, SS. Cornelius, &c. BMs. fd *red*. (16 inst.)
- 26 *Wednesday*, St. Linus, PM fd *red*. (23 inst.)
- 27 *Thursday*, SS. Cosmas and Damian, Ms fd *red*. f M 6 m.
- 28 *Friday* abst. St. Winceflaus, M fd *red*.
- 29 *Saturday* abst. St. Michael Archang. d 2 cl *white*. Of devotion M of it. Vespers second of him, com. of St. Jerom, and of Sunday.
- 30 18 **SUNDAY** after Pent. St. Jerom, CD d *white*. In M com. and last gospel of Sunday. Vespers second, com. of Sunday, and of St. Remy.

WHEN the spectators of the races had heard of it, they ran to the tribunal. And the news of it soon reaching the city, those that were left in it, willing to have a share in that bloody spectacle which was preparing; and which was to rejoice the angels, and to throw the devils into despair, departed from the city in multitudes, and came to the same place. Cæsarea in a moment became a desert; the people spread about the tribunal, as a river swelled with the rains spreads over its banks into the neighbouring fields. The houses remained empty, the artisans left their shops, and the merchants their warehouses; goods were exposed in the markets, and no body was there to sell or buy them, nor even to take care of them, there being

being so much the more security in the city, as no man was left in it, that could take advantage from the absence of the citizens. In a word, what had never happened, young girls yielding to the desire of seeing, exposed themselves to the eyes of men with great assurance: and what shewed a kind of fury in those people, was, that the sick and the old men, forgetting their weakness and their age, dragged themselves as well as they could from the city to satisfy their curiosity. Whilst this dreadful multitude with emulation filled the place which was to be watered with the blood of Gordius, the friends and relations of the Saint surrounded him; they embraced him, they watered him with their tears; they conjured him in terms the most urgent, not to be lost; they represented to him the shameful punishment which was to take him from the world in the flower of his age, and to deprive him for ever of the most sweet and comfortable sight of light. Some who clearly saw how difficult it would be to make him change his opinion entirely, and who thought perhaps that it was permitted to feign, even in matters of religion, to save life, endeavoured to persuade him, by reasons vested with false colours, though apparent, that he might renounce Jesus Christ outwardly with the lips, and always acknowledge him in the heart and secretly; that God had less regard to the words than to the will; and that after all, this was the only means to appease the governor without offending God. Even as a rock resists all the efforts which the waves make against it, so the Saint continued firm and immoveable against all that could be alleged to him; and as the edifice built by the prudent man upon a rock cannot be thrown down by the violence of the winds, by the continual fall of the waters, nor by the impetuous course of the torrent; so neither the prayers, the tears, nor the motives, which seemed

seemed to be the most engaging, could shake in the least the constancy of the faithful Gordius. On the contrary, having observed with a wonderful penetration of mind, that the devil used great intrigue in this affair; that he went on all sides supplying his relations with words, producing tears in their eyes, and employing all the artifice he could to render them persuasive; the holy martyr, I say, comprehended that he himself might draw a great advantage from those very tears to persuade his relations. Therefore, he immediately spoke these words to them, which the Son of God said at his death: Weep not for me, but weep for yourselves. Then he added: Weep for the enemies of God, weep for those bloody men who put all their glory in shedding the blood of christians, who kindle fires in all places to burn them; but blind as they are, they see not that they at the same time light a fire, into which the wrath of God will throw them, to be tormented to all eternity. But no, answered he in a moment after, weep no more, and cease to afflict me; for I am ready to die for my God, not once, but a thousand times, if that could be. Addressing his discourse particularly to those who counselled him to renounce Jesus Christ, he said: I received this tongue from the goodness of my God, how could I employ it in denying him? We believe with the heart to be justified, it is true; but we confess with the mouth to be saved. What, do they think there is no salvation for those who have borne arms? Is a devout officer a prodigy? And have they never seen a centurion serve God? Was not one seen at the death of our Saviour at the foot of the cross, who no longer doubting but that he who was fixed upon the cross was God, after so many miracles to which he himself was witness, he feared not to confess the divinity of Jesus Christ, in the presence of the Jews, still quite furious, and covered

ed

ed with his adorable blood. The soldier of Jesus Christ having spoken thus, made the sign of the cross upon himself, and with a gay countenance, without changing colour, without shewing the least apprehension, he marched to death with a steady step. It might have been said, in seeing that joy shine in his eyes, that he was going to throw himself into the arms of the angels, and it was into the hands of the executioners. It is true that those blessed spirits came when he was expired to take him, and carried him into heaven, as they had formerly carried Lazarus thither. Moreover there was so great a noise and tumult of the people, that, as if it had thundered, the like was never heard. This then was the conflict of that excellent martyr, to which spectacle this day was witness, which no doubt was such, that neither length of time, nor tedious long custom, can ever abolish; nor can any thing else, tho' great, surpass it. For as the longer we behold the sun, the more we admire it, nor does it grow vile by continuance; even so the memory of this most holy man, the longer we retain it, the fresher it flourishes in our mind. For the memory of the just shall be eternal, on earth only as long as it remains, but in heaven with the just and most high judge our Lord Jesus Christ, to whom be glory, honour, and empire for eternal ages. *Amen.*

OCTOBER has XXXI days.

- 1 *Monday*, St. Remy, BC *fd white*.
- 2 *Tuesday*, Holy Angel Guardians, d *white*.
- 3 *Wednesday*, St. Thomas of Heref. BC d *white*.
- 4 *Thursday*, St. Francis of Assisium, C d *white*.
M l q 3 m.

5 *Friday*,

- 5 *Friday* abst. SS. Placid, &c. Ms *red*.
 6 *Saturday* abst. St. Bruno, C d *white*.
 7 19 SUNDAY after Pent. Holy Rosary of B V M
 gr d *white*. In M com. of St. Mark, and of SS.
 Sergius, &c. last gospel of Sunday. Vespers se-
 cond of it, com. of St. Briget, and of Sunday.
 8 *Monday*, St. Briget, wid. d *white*.
 9 *Tuesday*, SS. Denis, &c. Ms fd *red*.
 10 *Wednesday*, St. Paulin, BC d *white*.
 11 *Thursday*, St. Francis Borgia, C fd *white*.
 n M 6 m.
 12 *Friday* abst. St. Wilfred, BC d *white*.
 13 *Saturday* abst. St. Edward, KC d 2 cl *white*. with
 an oct.
 14 20 SUNDAY after Pent. fd *green*. M of it. Vef-
 pers first of St. Teresa, com. of Sunday, and of
 the oct. of St. Edward.
 15 *Monday*, St. Teresa, V d *white*.
 16 *Tuesday*, of the octave, fd *white*.
 17 *Wednesday*, St. Hedwige, wid. fd *white*.
 18 *Thursday*, St. Luke Evang. d 2 cl *white*.
 19 *Friday* abst. St. Peter Alcantara, C d *white*.
 M f q 8 m.
 20 *Saturday* abst. oct. day of St. Edw. d *white*.
 21 21 SUNDAY after Pent. SS. Ursula, &c. VMs
 gr d *red*. In M com. of Sund. and of St. Hila-
 rion, last gosp. of Sund. Vespers second of it,
 com. of St. John, and of Sunday.
 22 *Monday*, St. John Cantius, C d *white*.
 23 *Tuesday*, St. Calistus, PM fd *red*. (14 inst.)
 24 *Wednesday*, of the feria, *green*.
 25 *Thursday*, St. John of Beverley, BC d *white*.
 26 *Friday* abst. St. Evaristus, PM *red*. f M 6 a.
 27 *Saturday* abst, of the vigil, *purple*.
 28 22 SUNDAY after Pent. SS. Simon and Jude,
 Ap. d 2 cl *red*. In M com. and last gospel of
 Sund.

Sund. Vespers second of them, com. of ven.
Bede, and of Sunday.

29 *Monday*, ven. Bede, Cd *white*.

29 *Tuesday*, of the feria, *green*.

31 *Wednesday*, of the vigil, *purple*.

The martyrdom of St. Julitta, from St. Basil the great.

THAT holy woman had been obliged to maintain a law suit against one of the first men in Cesarea. He was one of those men who employ both violence and fraud to enrich themselves, having always much avidity for the goods of others, which they regard as a secure prey. This man by frequent paring some inheritance from his neighbours, was become a great lord, and possessed many fine estates. But he was not content with taking from Julitta some parcel of a vineyard, or some acre of meadow; he had suddenly invaded her farms, her cattle, her slaves; and after having also seized upon her moveables, which were very rich, and having stripped her of every thing, he had the effrontery to have her summoned the first, and to prevent the complaint which she was just going to make against him. But he had first secured for himself many false witnesses, and an informer was to act against her. He had also taken his precautions with the judges, whose voices he had purchased by a vile and shameful corruption; and it was particularly by this means that he had supported his unjust pretensions. The day on which the cause was to commence, an usher, according to custom, cited both parties; and the advocates ready to plead took their places at the bar. The advocate for Julitta spoke first; he represented to the judges the horrible vexation which his client

client had suffered from the citizen; he greatly enlarged upon the unjust violence with which he had made himself master of all the goods of that lady: and deploring, in a very pathetic manner, the grievous condition of the neighbours of that usurper, whose insatiable avarice swallowed all that was convenient for him, he was going to produce the titles, by virtue of which his client possessed those inheritances, and to shew that a long and peaceable enjoyment rendered her right incontestable, when that man advancing into the midst of the audience, maintained that by the new ordinance Julitta could not be received in justice to act against him; that according to this law, every person who was of another religion than that of the emperor, and especially who professed the religion of Christ, was then deprived of the right of calling a citizen to judgment. The pretor received this means of opposition; it seemed to him just, and according to law. He therefore ordered incense and fire to be brought; then turning to the parties, he said to them: To enjoy the benefit of the law, you must prove that you are not of the religion of Christ. Now if any one will obstinately continue in a religion proscribed by the edicts of the emperors, we declare to him, that from hence he is fallen from all the rights, prerogatives, and privileges annexed to the quality of a citizen of this city, and of a subject of the emperor, and even from this quality, as being noted with infamy according to this new ordinance. What shall Julitta do? Shall she suffer herself to be seduced by the desire of returning into the possession of her goods? Or shall she neglect to use the means offered her to gain her suit? Did she yield to the danger which threatened her? Had fear any power over her? And was she seen to turn pale at the voice of the judge? Not at all. What then did she answer? Let us hear her. Let all the riches
in

in the world perish, said she; let me lose my life a thousand times; let my body be torn into a thousand pieces, rather than a single word should escape me which might offend my God. And when she perceived that the pretor seemed to be extremely offended with these words, and that he began to be in a fury, she gave most humble thanks to God, because the same judgment which has adjudged the possession of perishable goods, which lawfully belonged to her, to him who was the unjust ravisher of them, would secure to her eternal goods. They deprive me, said she, of a little earth, and I gain paradise; men declare me infamous, and God prepares a crown for me; my body suffers here below the punishment of slaves, and my soul shall be placed in heaven among thrones and powers. At length the pretor urging her strongly to renounce her religion, and she constantly protesting, that she would die a servant of Jesus Christ, treating those as impious and execrable suborners, who attempted to engage her to abjure her faith. Then that judge, contrary to all manner of equity, not only confirmed the usurper in his unjust detention, but also condemned the Saint to be burnt, in reparation, he pretended, of the outrage done by her to the edicts of the emperors.

NOVEMBER has XXX days.

- 1 *Thursday*, ALL SAINTS, d i cl *white*. M and V of it. After *Benedicamus Domino*, Vespers of the dead are to be said, d *black*. A *plenary Indulgence*, and during the *octave*.
- 2 *Friday* abst. The commemoration of all the faithful departed, d *black*. Therefore it is a holy and pious

pious thought to pray for the dead, that they may be loosed from their sins. *2 Mach. xii. 46.* St. Paul prayed for Onesiphorus after his death, saying; May the Lord grant him to find mercy from the Lord in that day. *2 Tim. i. 18.* Ml q 10 m.

3 *Saturday* abst. St. Winefred, VM d *red.*

4 23 *SUNDAY* after Pent. St. Charles, BC d *white.* In M com. of Sund. of the oct. and of SS. Vital, last gosp. of Sund. Vespers second of him, com. of Sund. and of the oct.

5 *Monday*, of the octave, fd *white.*

6 *Tuesday*, of the oct. fd *white.* Term begins.

7 *Wednesday*, of the octave, fd *white.*

8 *Thursday*, octave day of All Saints, d *white.*

9 *Friday* abst. Dedic. of our Saviour's ch. d *white.*
n M 10 n.

10 *Saturday* abst. St. Andrew Avellin, C fd *white.*

11 24 *SUNDAY* after Pent. St. Martin, BC d *white.*
In M com. of 5 Sund. after Epiph. of St. Menna, and last gosp. of Sund. Vespers second of him, com. of 5 Sund. after Epiph. and of St. Martin, D.

12 *Monday*, St. Martin, PM fd *red.*

13 *Tuesday*, St. Didace, C fd *white.*

14 *Wednesday*, St. Erconwald, BC d *white.*

15 *Thursday*, St. Gertrude, V d *white.*

16 *Friday* abst. St. Edmund, BC d *white.*

17 *Saturday* abst. St. Hugh, BC d *white.*

18 25 *SUNDAY* after Pent. Dedic. of Apost. church at Rome, d *white.* In M com. and last gosp. of Sund. 6 after Epiph. Vespers second of Dedic. to the little chapt. then first of St. Eliz. com. of Dedic. of Sund. 6 after Epiph. and of St. Pontian, PM. M f q 3 m.

19 *Monday*, St. Elizabeth, wid d *white.*

20 *Tuesday*, St. Edmund, KM gr d *red.*

21 *Wednesday*, Presentation of B V M, gr d *white.*

22 *Thursday*,

- 22 *Thursday*, St. Cecily, VM d *red*.
 23 *Friday* abst. St. Clement, PM fd *red*.
 24 *Saturday* abst. St. John a Cruce, C d *white*.
 25 26 and last SUNDAY after Pent. St. Catharine,
 VM d *red*. In M com. and last gosp. of Sund.
 24 after Pent. Vespers second of St. Catharine, unto
 the little chapt. then first of St. Felix, com. of St.
 Catharine, of Sund. 24. and of St. Peter, BM.
 f M 4 m.
 26 *Monday*, St. Felix of Valois, C d *white*.
 27 *Tuesday*, St. Gregory Thaum. B C fd *white*.
 28 *Wednesday*, of the feria, *green*. Term ends.
 29 *Thursday*, of the vigil, *purple*.
 30 *Friday* abst. St. Andrew, Ap. d 2 cl *red*. M. of it
 Vespers second of it. com. of our B. Lady.

THE heart is not carried with more ardor to the object of its passion, the voluptuous man runs not to pleasure with more eagerness, than Julitta advanced to the pile, which was to consume her. Her visage, her countenance, her words, all shewed in her that joy with which her heart was filled. She exhorted the the women that were present, to endure all things constantly for the support and defence of the religion of Jesus Christ, and not to throw the crime of their desertion upon the weakness of the sex. Are we not, said she, taken from the same lump as the men? Are we not, as well as they, formed to the image of God? It is the same workman who made these two works, and fortitude is not more the portion of the man than of the woman. Is then a courageous woman so great a wonder? Are we, once again, of another nature than the men? When God would

would form the woman, he did not take flesh, but a rib. What does this mean, but that the woman ought not to shew less firmness and constancy in the faith, nor less patience in torments, than the man? After she had spoken in this manner, she threw herself upon the pile, which was for her a nuptial bed, from whence her soul ascended into heaven, and went to take possession of that happiness which was due to her fidelity; whilst her body, respected by the flames, was remitted entire, and without any hurt from the fire, into the hands of her relations, who placed it honourably in the porch of this temple. Moreover these sacred relics in sanctifying the place where they were deposited, sanctify those also who are led thither by the desire of honouring them. But the earth which received that precious deposit, as it were by an act of acknowledgment, produced from its bosom a fountain of excellent water. Or rather let us say, that it is the Saint herself, who as a nurse full of tenderness for the inhabitants of this city, whom she regards as her dear nurslings, furnishes them with a milk, whose agreeable and salutary source is never exhausted. This water is a preservative for those who enjoy a perfect health; a delicious drink for sober persons; and a remedy for the sick. Such was the present which Elisheus formerly made to his dear citizens of Jericho, when he made fountains of that city lose their saltiness, and by his benediction changed their bitterness into sweetness. Men suffer not the women, I conjure you, to deprive you of the glory of defending, with more generosity than you, the religion of Jesus Christ. And you women do not leave that glory to men alone, but make it a glory to yourselves, to follow the example which I have proposed to you.

- 1 *Saturday* abst. of our B. Lady, *white*. M 1 q 8 n.
- 2 1 *SUNDAY* of ADVENT, *id purple*. Mass of it. Vespers first of St. Francis, com. of Sunday. After Complin, Anth. *Alma Redemptoris*.
- 3 *Monday*, St. Francis Xavier, C d *white*.
- 4 *Tuesday*, St. Peter Chrysologus, B C D d *white*.
- 5 *Wednesday* fast, St. Birin. BC d *white*.
- 6 *Thursday*, St. Nicholas, BC d *white*.
- 7 *Friday* fast, St. Ambrose, BCD d *white*.
- 8 *Saturday* abst. Conception of BVM, d 2 cl *white*. Of devotion. In M com. of feria. Vespers second of it, com. of Sunday.
- 9 2 *SUNDAY* of Advent, *id purple*. In M com. of the Oct. Vespers of it, com. of the Octave, and of St. Melchisedes P M. n M 4 a.
- 10 *Monday*, of the Octave, *id white*.
- 11 *Tuesday*, St. Damafus, PC *id white*.
- 12 *Wednesday* fast, of the Octave, *id white*.
- 13 *Thursday*, St. Lucy, VM d *red*.
- 14 *Friday* fast, of the Octave, *id white*.
- 15 *Saturday* abst. Octave-day of Concep. d *white*.
- 16 3 *SUNDAY* of Advent, *id purple*. M. of it, Vespers of it com. of St. Bibian.
- 17 *Monday*, St. Bibian, VM *id red*. (2 inst.) M f q 8 n.
- 18 *Tuesday*, St. Eufebius, BM *id red*. (16 inst.)
- 19 *Wednesday* fast, Ember-day, of the feria, *purple*.
- 20 *Thursday*, of the vigil *purple*.
- 21 *Friday* fast, Ember-day, St. Thomas, Ap d 2 cl *red*. Of devotion. In M com. of feria, and last gospel of the feria. Vespers second of him, com. of feria, Anth. *O Oriens*.
- 22 *Saturday* fast, Ember-day, of the feria, *purple*.
- 23 4 *SUNDAY* of Advent, *id purple*. M of it. Vespers of it, Anth. at Magnif. *O Emmanuel*.
- 24 *Monday* fast, of the vigil, *purple*. f M 3 a.

25 *Tuesday*,

- 25 *Tuesday*, NATIVITY of our Lord, d 1 cl *white*. St. John's Gospel is said at the end of 1. 2. M, but the gospel of Epiph. at the end of 3d. Vespers second of it, com. of St. Stephen. *A plenary Indulgence, and till the Epiphany inclusive.*
- 26 *Wednesday*, S. Stephen, 1 M d 2 cl *red*. Of devotion. In M com. Nativ. Vespers as on Nativ. to the little chapt. then of St. Stephen, com. of St. John, and of Nativity.
- 27 *Thursday*, St. John, Ap and Evang. d 2 cl *white*. Of devotion. In M com. of Nativ. and St. Stephen. Vespers as on Nativ. to little chapt. then of St. John, com. of H. Innocents, of Nativ. and of St. Stephen.
- 28 *Friday* abst. H. Innocents, d 2 cl *purple*. Of devotion. In M com. of Nativ. St. Stephen, St. John. Vespers as on Nativ. to little chap. then first of St. Thomas, com. of H. Innocents, and of Nativ.
- 29 *Saturday* abst. St. Thomas, BM, d 1 cl *red*. Of devotion. In M com. Nativ. Vespers as on Nativ. to little chapt. then second of St. Thomas, com. of Nativity.
- 30 SUNDAY within the Octave, *white*. In M com. Nativ. Vespers as on Nativ. to little chapt. then first of St. Silvester, com. of Sunday, of Nativ. of St. Stephen, of St. John, of H. Innocents, and of St. Thomas.
- 31 *Monday*, St. Silvester, PC d *white*. M 1 q 9 m.
Soli Deo laus, honor, & gloria.
- Next year 1788. Easter-day will be 23 of March.

11 AP. 66

Sermons on various moral and religious subjects for all the Sundays, and some of the principal festivals of the year ; by the Rev. James Archer, in 4 vols. price sewed 14s.

Just published, price, sewed in blue paper, 1 s.

The life of the servant of God, *Benedict Joseph Labre*, who died at *Rome*, 1783, in the odour of sanctity. Written by *J. B. Alegiani*, advocate in the cause of his beatification, and dedicated to Cardinal *J. Archinto*, prefect of the congregation of rites, and reporter in the same cause.

Translated from the third edition of the *French*, printed at *Rome*, with permission of superiors, and the privilege of the Pope; with his funeral Elogy, done also from the *French*, and a copper-plate effigy of him, neatly engraved.

N. B. This is the only authentic edition, as is apparent from the privilege, and contains a concise account of his whole life, actions, and miracles, drawn up from the pieces examined by the congregation of rights; and not swelled out with titles and chapters, and other unnecessary matters, to be of easy purchase to the unaffluent. *Authority*, is a term unintelligible.

London, printed and sold by *J. Marmaduke*, Bookseller, in Great Wildstreet, Lincoln's Inn Fields.

Where may be had,

Maffillon's episcopal charge, price 6d.

Maffillon's discourse to his clergy, price 1s.

An Address to the Roman Catholics of the United States of America, in answer to Mr. Wharton's letter to the Catholics of Worcester. By a Catholic Clergyman, price 1s.

The doctrine and practice of auricular confession elucidated and enforced, price, bound, 1s. 6d.

Sunday Evening Entertainments, being an explication of the Psalms in the Vespers Book, price in marble paper, 2s.

Frequent

B O O K S published by J. Marmaduke.

Frequent communion : or the advantages and necessity of it asserted and proved from Scripture, Authority, and Tradition, by A. C. price bound, 3s. 6d.

Spiritual guide : containing the chief means which lead to perfection, by A. C. price bound, 1s. 6d.

Confidence in the mercy of God, for the consolation of such as are discouraged by fear, by J. J. Languet, Bishop of Soissons, price 3s.

A Manual of daily prayers and the duties of a christian, with historical lessons from the old and new Testament, very useful for children, by M. P. price bound, 1s.

The whole duty of a christian, and a guide to perfection, with directions to parents in the christian education of their children, by M. P. price 5s.

Practical divinity; or a regular series of sermons, translated from the *French* of Bourdaloue, by Mr. Carol, in 4 vols. price bound, 12s.

The Evening office of the Church for the whole year, in Latin and English, a new edition, with several additions, price 3s. 6d.

The office for the dead, with the masses and burial service, in Latin and English, a new edition, price 1s. 6d.

The small Daily Companion, price bound plain, 9d. or in red, or calf, 1s.

Devout and instructive reflections on the Lord's prayer, with penitent sentiments for having recited it ill. To which is added, a devout prayer in time of temptation, by *F. Cheminai*s, translated from the French by Dr. Sharp, price 1s.

A Collection of Catholic Sermons, by the learned Bishops *Ellis* and *Giffard*, and other eminent divines, 2 vols. 8vo. price 10s.

The Sufferings of Christ in fifty articles, with devout meditations adapted to each, 3 vols. price 9s.